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during all geological epochs, as well as at the present day. He now applied it to the question under discussion, wherein it made the proposition more manifest, that the tendency of change of state of the matter composing the interior of the earth, in passing from fluidity to solidity, would be to increase the length of the day. At the same time the slow cubical contraction of the entire mass, due to its gradual loss of internal heat, would tend to accelerate the velocity of rotation, and to diminish the length of the day. Both of these opposing tendencies depend upon a common cause—the secular refrigeration of the earth. This, from the investigations of Fourier and Laplace, has been shown to be so extremely slow, that if only one of these counteracting tendencies existed alone, it would be difficult to detect its influence on the earth's rotation; but when their simultaneous opposition is taken into account, it should not excite surprise that astronomical observations have hitherto never disclosed any variation in the length of the day, and ages may possibly elapse before any such variation shall be discovered.

Mr. J. Huband Smith exhibited to the Academy a rubbing taken from the ancient cross in the market-place at Campbellton, in Kyntire, with a restoration, upon an enlarged scale, of the inscription upon it, as follows:—

HÆC : EST : CRVX : DQMINI : YVABE : M : HEACHYENA : QVODAM :
RECTORIS : DE : KYL : REACAN : ET : DOMINI : ANDREA : NATI : EIUS :
RECTORIS : DE : KIL : COMAN : QVI : HANC : CRUCEM : FIERI : FACIE-
BAT :

This inscription, in tolerably good preservation, is in raised characters of the fifteenth century, in low relief, and is placed about the middle of the shaft of the cross, which occupies a conspicuous position in the centre of the town. It is formed of a single stone, of dark-coloured compact limestone, about 9 feet in height; nearly 2 feet across the arms; 15 inches in

breadth, and little more than four inches in thickness. It is covered on both its sides, as well as on the edges, with elaborate patterns, chiefly foliage, and stands on a base of modern masonry, consisting of an ascent of seven steps above the level of the street.

Mr. Smith also exhibited a similar restoration of the inscription on the cross which stands upon the Quay at Inverary, which reads thus :—

HAC : EST : CRVX : NOBILIVM : VIRORVM : VIDELICET : DONDCANI :
MEICGYLLICHOMGHAN : PATRICI : FILII : EIVS : ET : MAELMORE : FILII :
PATRICE : QVI : HANG : CRVORM : FIERI : FACHEBAT :

And lastly, a restoration of the inscription on a shattered shaft of a cross, which lies within the ruined church of St. Oran, in the island of Iona, in the following words :—

HEC : EST : CRVX : LAOCLANNI : MEIC : FINGONE : ET : EIVS :
FILII : JOHANNIS : ABBATIS : DE : HY : FACTA : ANNO : DOMINI :
M : CCCC : LXXX : IX :

The date upon this last-mentioned cross fixes with certainty the period to which the three foregoing inscriptions, which are all cut in characters of the same form, are to be referred.

Mr. H. D. Graham, who published a small quarto volume, in 1850, with numerous lithographed illustrations of the ecclesiastical buildings and monumental remains at Iona, states that during an excursion made in Lorn (Argyleshire), he visited many burial-grounds, and found in nearly every one some stones brought from Iona.

Pennant, whose Tour in the Hebrides was made in the summer of 1772, seems to have been the person who gave currency to the story (afterwards partially adopted by Sir Walter Scott in his poem of “The Lord of the Isles”), that “360 crosses were standing in the island of Iona at the Reformation, but were immediately after almost entirely demolished by order of a Provincial Assembly held in the island;” and re-

fers, as his authority, to “A short Description of Iona, 1693. Advoc. Libr. MS.”

William Sacheverell, who was Governor of the Isle of Man in 1688, was employed in that year in the attempt to recover the stores of the Florida, one of the great vessels of the Spanish Armada, which was blown up and sunk in the harbour of Tobermory in Mull. He shortly after published a little book, entitled, “An Account of his Voyage to I-Columbkill,” in a letter addressed to a friend, dated the 7th of September in that year. In this he states (at page 142), that “the Synod of Argyll ordered *sixty* crosses to be cast into the sea.”

Mr. Huband Smith, who had been unable to discover at Iona the remains of more than fifteen or twenty crosses, was disposed to think that the number so stated to have been destroyed in Pennant’s Tour, and Sir Walter Scott’s poem, arose, perhaps, from accidental mistake of some transcriber, who, by the prefix of a single figure, added *three hundred* to the sixty spoken of by Sacheverell.

In Mr. Maclean’s “Historical Account of Iona,” published in 1841, he states that—“A.D. 1561. The Act of the Convention of Estates was passed at the desire of the Church, for demolishing all the abbeys of monks and friars, and for suppressing whatsoever monuments of idolatrie were remaining in the realm. In consequence of this edict,” he proceeds, “ensued, as we may easily conceive, a pitiful devastation of churches and monasteries. It was at this time the mobility destroyed and carried away so many of the crosses which adorned Iona. The very sepulchres of the dead were rifled and ript up—Bibliothecs, and other volumes of the Fathers, together with the Registers of the Church, were cast into the streets, and afterwards gathered in heaps and burnt.” For these statements Maclean cites “Keith, Hist. p. 503.”

We may infer from the foregoing passages that it was about the close of the sixteenth century that the two first-

mentioned crosses which are now to be seen at Campbellton and Inverary were transported from Iona, and placed in the position they at present occupy.

The name Yvar, which occurs in the inscription on the cross at Campbellton, obviously of Scandinavian origin, appears to afford a curious illustration of the opinion entertained by many Scottish antiquaries, of the Norwegian descent of several of the clans in the western Highlands,—one of the most distinguished and powerful of those being Macleod of Macleod, whose chief fortress was the castle of Dunvegan, in Skye.

In the *Annals of Innisfallen*, at the year 853, is recorded the arrival in Ireland of the Norwegian chiefs Yvar and Sitric. *Giraldus Cambrensis* states that they were the brothers of Anlaf, and that by them the three cities of Limerick, Waterford, and Dublin, were built.

Pennant, speaking of the Mull of Cantyre, the promontory which lies at the southern extremity of Argyleshire, cites Torfaeus for the following singular circumstance:—"When Magnus the Barefooted, King of Norway, obtained from Donald-Bane, of Scotland, the cession of the western isles, or all those places that could be surrounded in a boat, he added to them the peninsula of Cantyre by this fraud: he placed himself in the stern of a boat, held the rudder, and was drawn over this narrow track, and by this species of navigation wrested the country from his brother monarch." The narrow isthmus which joins Cantyre to South Knapdale is formed by the western and eastern lochs of Tarbat. These two salt-water lakes, or bogs, encroach so far upon the land, and the extremities come so near to each other, that there is not above a mile of land to divide them.

The President read a Paper on the ancient Missal, and its silver box, described by Dr. O'Conor in his Catalogue of